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INTERNATIONAL BIBLE STUDY.

October 21st 1883.——*Joshua.* VII. 6—26.

For Comment see last *Guardian.*

October 28th——Deut. XXVII 1-8; *Joshua.* VIII. 30-35.

In Dent. xxvii. 1-8 we find a record of the instructions given by Moses to the children of Israel regarding an altar which they were to construct after crossing the Jordan bed, with undressed stones covered with plaster, having the words of the law graven on them, i. e. the ten commandments. Thus it was designed to body forth the great and potent fact that the very atonement by which we become reconciled to God, has the power of impressing the commands of God upon our hearts. Nothing is truer than this, that the love of God which reaches us through the death of Christ disposes us, as nothing else could, to do the will of our heavenly Father. Where the mercy-seat is, there is the fountain-head of Christian legislation. By the blood there is not only reconciliation with God, but reconciliation with his commandments; not only the blotting out of past sin, but the power to keep from sinning; the cross is the wisdom of God and the power of God unto salvation.

No sonner had the Israelites obtained a footing on the west side of Jordan, than they built an altar, the visible token of the covenant between them and God. Without me ye can do nothing. This was the appointed way in which to confess God; to show to others their dependence upon God. The words were graven in the plaster or cement, for it was forbidden to use any tool. It was intimated also that the erection of this altar with the commandments of the Lord upon it, was the condition of their success. If they thus confessed the Lord the Lord would confess them. The altar was to be erected on Mt. Ebal.

Some suppose that in the first four verses of Deut. xxvii. there is a command to build a monument with the law inscribed upon it, and that the command to build an altar (5-7) relates to something distinct. This is not our view of the teaching of the passage. After verses 5-7, we find "And thou shalt write upon the stones all the words of this law very plainly," which would naturally refer to the stones just mentioned, of which the altar was built. And when we turn to Joshua viii. 30-32, where we have an account of the fulfilment of the command given in Deuteronomy, there is mention only made of an altar, upon the stones of which the law was to be inscribed. So the altar and the monument appear to have been one.

We have then an account of a grand national act of allegiance, when the Israelites were arranged half of them around Mount Ebal and half around the neighbouring Mount Gerizim, hearkening and consenting to the proclamation made by the Levites, on the one hand of the curses or penal consequences of the violation of the law, and on the other of the blessings that should come upon them if they faithfully observed the law. The ark was there, the symbol of the divine presence, and the priests were there, the judges also and other civil functionaries.

If man had been capable of recovering himself from the dominion of sin, now was the time for the proof to be given. The people had the will of God embodied in a law the excellence of which they admitted; they had had marvellous experience of the goodness and condesecnsion of God; they knew that his commandments were the expressions of his fatherly goodness, and were designed to secure their highest welfare; they knew that disobedience would entail the most lamentable consequences. Now then, let them make the most of this magnificent opportunity, and give a demonstration that shall tell upon all the nations of the earth, that the best of all conceivable monarchs is God, and that no kingdom can be compared with his kingdom. Alas, however, just the very opposite was demonstrated, viz. that whatever the opportunities given men of recovering themselves out of the hands of sin and death, their proclivity is always downward to degradation, and that what is called progress among men is simply due to the gracious interpositions of God.

The code given to the Israelites shows us not merely the moral and spiritual dignity which God proposed to bring them to, but also the horrible pit of degradation into which their unhallowed and fleshly passions were threatening to betray them. Instead of reproaching the divine Lawgiver for making reference to such possibilities of depravity, it becomes us rather to loathe ourselves for having consented to the mastery of One who knows how to bring this human nature of ours into such appalling depths. God would certainly not have sullied his beautiful code with the mention of sins that were impossible; he knew what was in man; he knew the deeds of darkness actually committed by some of them; and he found it necessary to signalize his detestation of these things.

"There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women and the little ones, and the strangers that were conversant among them." 35.

The women, the children, the sojourners, all must hear the voice of their King, and enter into this solemn compact to be the people of the Lord in the land which the Lord was giving them, after centuries of prophecy and preparation.

There is no such next of scorpions this side of hell as the heart of the backslider. He is the last man that ever returns. The publicans and the harlots come in before him.

WEEKLY REVIEW.

—Belonging to the Soldiers' Total Abstinence Association in India, are upwards of 10,000 pledged abstainers. The number for last month reported in *On Guard* is 10,115. A considerable portion of the usual force, sent abroad, have not returned yet; if they were here the number of pledged abstainers would be 12,000 or more. This is most remarkable, and they who are familiar with efforts put forth in behalf of the British soldier of India during the last five and thirty years, will best appreciate the importance of the result secured. The Commander-in-Chief of the Army in India has been bearing a frank testimony to the greatness of the result, saying that drink has to do with almost every case of crime that comes before him. The authorities plant in the midst of every body of soldiers, a canteen whose open doors invite the men to drink; the friends of Temperance have had to work in the face of this institution, and it is one of the greatest marvels of the day that they should have made so many converts, one quarter of the entire force. A contemporary, noticing the Commander-in-Chief's testimony is not willing that the credit of the results attained should accrue to the efforts of total abstainers, but looks upon the improvement as naturally connected with general progress of the day.

School boards in these days of compulsory education are perhaps the best temperance advocates we can have. With the spread of education and habits of self-respect, drunkenness may be expected to disappear almost entirely from the army as it has disappeared from other circles in which it was once so common.

If we accept the testimony of the men who have become total abstainers, we shall be constrained to admit that they they have been led to take the pledge by the representations of those who were already pledged. We are not aware that the three-fourths of the army who drink have less advantages of education than the fourth who abstain. Education ought to include such dissnasives from drink as tee-totallers are accustomed to present; but we do not know that school-boards have attained to this conception of the matter. The advocate of temperance takes for his pivot the admitted fact that drink means crime, and instead of spending his strength in the vain attempt to teach common men how they can drink and yet keep clear of crime, he applies the effectual lever of abstinence. With all due deference to our contemporary's opinion, we think that if the Total Abstinence Associations of the Army were given up to-morrow many belonging to the minority would go over to the majority. While we say this, we do not wish to be understood as attributing to the pledge the honour that is due to Him from whom cometh down every good and perfect gift. The pledge often helps a man to get into a position where he can see things in their true light, and is led to yield himself to the Lord

Jesus, and it is only here that an inviolable guarantee is found.

—In our Epitome will be found a notice of the death of a man in America at the extraordinary age of 108 years. He had been all his life a smoker, and only a short time before his death he was induced to give up smoking, and his death is attributed to this. The papers are down upon anti-tobacconists, drawing attention to the wonderfully prolonged life of a smoking man as proving that tobacco thus consumed cannot be the evil thing they allege it to be, and reproving the fanatical spirit that insists on an abandonment of the habit. Perhaps the point that is most strikingly illustrated by this event is the power of habit, and the importance of not being dominated by it. We remember to have read an account of a person who lived in England in an out of the way place in a wretched hovel, and who for many years had never changed his clothes, living on such food as the people gave him. He was a sort of wild person, difficult of approach. A certain kindly-disposed person was siezed with a desire to recover the wretched man from his degradation. After a number of attempts he succeeded in inspiring the man with confidence, brought him to his house and gave him a bath. The result of this sudden removal of the crust of years from the pores of his body was that he died the next day. Such facts go to show the importance of not coming under the power of any habit that we may be required to leave. It seems to us a very sad thing to reach the confines of life with an incapacity to find pleasure except in some gratification of the senses. For this means that the mind finds its pleasure in some impressions that reach it through the senses, and which it will crave and not obtain in the life to come. Paul speaks with great commiseration of some that mind earthly things, whose end is destruction, because they will have to be disjoined from that which now absorbs them and in which alone they know how to find pleasure.

—The Rev. C. P. Hard (M. E. Church) writes from Allahabad: "The mortgagee of our church property writes that immediately after the 30th of November he will proceed to recover by law his loan with costs. Pray, pray for us." We sympathize with our Allahabad friends in their trouble, and if the Lord should give us the means would show our sympathy in some practical way. We hope the old saying may be verified again, "Man's extremity is God's opportunity," which is simply a modern reading of the old promise, "Call upon me in the day of trouble and I will answer thee."

—On Thursday of next week the anniversary exercises of the Am. Marathi Mission commence at Ahmednuggur. We have to deny ourselves the pleasure of being there this year, but trust that some kind brother will take notes and send them along. Much prayer has been offered of late for a special blessing upon this gathering, that the power of the Lord may be witnessed as it has lately been in Japan The two main subjects are to be (1) Sanctification, beginning with the guilt and power of sin and how to be freed from it; and (2) the Privilege of Preaching the Gospel to others; The papers and addresses will be in Marathi.

—The Rev. I. F. Row of Coonoor writes to us:

"Our special services are going on and are much blessed;—the attendance is very good, although the rains have set in. On Tuesday night whilst I was speaking, a young man, a soldier, rose from his seat, and came forward, weeping much. He found peace before leaving and went home rejoicing, and knelt by his cot in the barrack room before his comrades, for the first time, in prayer. The man whose cot was next to him, had been out drinking during the evening and had got badly cut about the face. He was so affected by the sight of his comrade kneeling in prayer, that he too, though under the influence of drink, knelt down and cried to God for mercy, and last night he attended our service and came out openly as a penitent seeker of Salvation. It was a sight to make the angels rejoice, as he came forward to kneel before God, to see about a dozen Christian soldiers (nearly all new converts) come up and gather about him, to shew their sympathy and pray for him. We hope for yet greater things.

—It appears that the Bombay Postal authorities are in the habit of taxing post-cards which have the word 'local' written upon them. The word 'local' is just another way of writing 'Bombay' and we doubt the justice of the fine levied.

—The proper principle for Government to observe in this country, in the matter of religion, is to allow no class to force their convictions on others so as to compel those others to do some thing which is contrary to their religious convictions. If Mahomedans think themselves bound to offer up a cow as a sacrifice at the Bukri Eed, and if Hindoos religiously absain from taking the life of a cow, let each party follow its own convictions without forcing them on others. On occasion of the Bukri Eed the other day a large number of Mahomedan weavers were determined to offer up a cow, and nothing would do but that they should perform the rite in a place the landlord of which was a Bhattia, who had expressly stipulated with his tenants that they should not do this. There was something of a row before the Police could disperse them.—At the Dusara festival which this year synchronized with the one just mentioned, the Hindoo Maharajah Holkar had a grand ceremony at Indore culminating in the slaughter of a buffalo. The anomalies of Hinduism are infinite.

—Our readers are aware that the Rev. Dr. Phillips of Midnapore was invited to conduct the special Dussera Services at Lucknow this year. He was asked to have a Believers' Convention in Allahabad immediately after the afore-mentioned services, and consented to do so. They were held (Oct. 11 14) in the Methodist, Baptist and Presbyterian churches, several other gentlemen taking part. The programme was carried out (we are told) with rich blessings. The theme on Saturday was "Personal Consecration" and that of Sabbath "the Missionary Responsibilities of Christians in India."

—A correspondent informs us that the Blue Ribbon Army at Nagpoor has more than 100 members enrolled, and is happy in having as its President Mr. Proby, esteemed by all for his energy, earnestness and kindness. He lately gave an address on "Scriptural Wines," which was highly appreciated.

—When we remember that at a public meeting in Bombay, the leaders of the Theosophical movement received with open arms and cordial testimony one D. N. Bennett of New York, who had been imprisoned in America for persistent circulation of obscene literature, we may be pardoned for the expression of astonishment at the deferential tone towards these leaders used by the *Indian Churchman* and the *Christian College Magazine*. We know of no greater crime than that committed by Bennett, endeavouring by means of filthy literature to poison the minds and defile the hearts of all whom he could reach through the Post, especially the young of both sexes. The thing that recommended him to the Theosophists was his opposition to Christianity. Colonel Olcott has just addressed "An Open Letter to the Bishop of Madras," in which he parades the terms of respect used towards him by the *Indian Churchman* and the *Chr. College Magazine*. The *C. C. M.* hopes not to be accused of undue partiality for Col. O.'s ways of thinking and speaking, and quotes with approval:

"The first great truth then that each must take to heart is that this life here is but one day's sail in the vast voyage that all must make, who escaping utter shipwreck and destruction would fain safely cross the stormy seas of material existence to that tranquil haven where all is peace—their birth-place and their home. The second and even more vital truth, is, that throughout this entire pilgrimage our fates are in our own hands. We shall perish miserably by the way: we shall win onwards, slow or fast, in storm or sunshine just as during each fresh departure we act, speak or think."

The *C. C. M.* adds:

Is it this stern moral doctrine that is attracting his disciples to the Colonel? Would that it were, for it is a bitter tonic like this that the public conscienee needs. The worst of the teaching is its hopelessness. We feel that we have already woven a net for our own feet, that we are even now entangled in it, and that we need a personal God and Saviour to help and bless. But this Theosophy denies us.

Col. O. quotes this, stopping at the word 'needs,' and leaving out the closing censure. —With reference to the sentence quoted above from Col. O.'s book, we remark that the first great truth he would have us take to heart is that this life is but one day's sail in the vast voyage that all must make; that is, man passes through a great many successive births and finally reaches the tranquil haven, his birth-place and his home. This is Buddhism, with its emanation, metempsychosis and Nirwana. Throughout the voyage our fates are in our hands; the successive births are determined by the merits and demerits of the previous one. All Hindoos believe in this. Is it a stern moral doctrine to them?

—It appears that after all, Pundita Ramabai has embraced Christianity in England. The *Jam-i-Jamshed* considers this a sad lapse.

—"That a Hindoo lady who had delivered lectures on female reform, who had mastered the Sanskrit language, and who always spoke of her 'sisters in India,' should adopt the Christian faith on her first visit to England, is, we consider, a serious blow to the cause of female education in this country. We chiefly blame the hollow 'reformers' for this. We are sincere advocates of female education, but not on the present principle. Native ladies are not yet fit to go to England alone. 'A little learning is a dangerous thing,' especially in the case of women."

Yesterday the Pandita was considered a lady of very uncommon attainments. Today she has only that dangerous thing 'a

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little learning.' All India has acknowledged that she had an unusual knowledge of Hinduism, and it cannot be from ignorance of what Hinduism has to offer that she has gone over to Christianity. The Parsees, in their intercourse with Europeans, profess to have a religion as different as possible from Hindoos; but the above paragraph shows what feelings arise in the minds even of an educated Parsee, when a Hindu embraces Christianity. Anything rather than the religion of Christ. We do not suppose that the Pandita, if truly converted to Christ, takes any the less interest in her sisters of India than she did before.

—The Basle Mission in India (German Evangelical) is, we are happy to say, reinforced by the return from Europe of the Rev. Mr. and Mrs. Schenkel, with a considerable party of other labourers. The Rev. Mr. Calderwood and family, of the Am. Presb. Mission, lately arrived from America to resume his labours at Saharanpore, N. W. P.

—Messrs. Moody and Sankey are expecting to enter on their second great campaign in London on the 4th of November. Daily prayer-meetings are being held with special reference to the coming evangelistic services. It is nine years since they entered on their previous campaign there, soon summoning the Rev. Wm. Taylor, then in India, to join them. A building is now being erected in Islington, for the proposed evangelistic services.

—Major Tucker of the Salvation Army is now in Bombay. Obliged to leave the temporary building in which they have been holding their meetings, near the Boree Bunder terminus, the Salvationists have engaged we understand, on a long lease, at a rent of Rs. 250 a month, the handsome stone building lately erected, immediately adjacent.

—A good many years ago Brazil passed an Emancipation Act to take effect gradually, beginning at a future period, and this period is now, we believe, reached. Recent accounts say that the Emancipation movment is proceeding with commendable speed.

—Although we are far from sharing in all the views that are entertained by those who are commonly designated Second Adventists, we believe that the event spoken of in the New Testament as the coming of the Son of Man in glory, may be and should be looked for, and we accordingly transfer to our columns an article on this subject which we believe to be in the main correct. We believe that the great battle of the Lord God Almighty, a battle to be won by a manifestation of the King of kings as described in Rev. xix, is very near and that it will go hard with those who shall not be found walking in the light.

—The different bodies of Methodists in Canada have agreed upon a basis of Union, and now constitute one church, or rather one branch of the church universal. The bodies that have thus united are the Methodist Church of Canada, the Methodist Episcopal Church of Canada, the Primitive Methodist, and the Bible Christian Churches. The total membership is 168,964. The Basis of Union provides for equal ministerial and lay representation in the Annual Conferences, the laymen to have the right "to speak and vote on all questions except the examination of ministerial character, the reception and ordination, of probationers into full connection, and the granting of superannuated and supernumerary relations."

—'Tis sport to see the engineer horst with his own petard, says Shakespeare, but 'twas no sport for the peaceful inhabitants of Woolwich to find themselves the other day bombarded from their own arsenal. The rockets carefully prepared for the enemy, in some way took fire, and rested not until 500 of them had discharged their contents among the streets and houses of Woolwich. The marvel is that only two persons were killed. The hour draws on apace when men shall learn was no more, and when the numerous arsenals of the world shall be put out of commission.

—The French Government have more sense than admiral Pierre had, and have agreed to apologize to Mr. Shaw for the bad treatment to which he was so arbitrarily subjected, and give him 60,000 frs. by way of compensation for wrong imprisonment.

—Oysters or Cholera, or both? A correspondent, acquainted with the facts, is strongly of opinion that the three gentlemen employed by the B. S. I. N. Co., supposed to have been attacked by Cholera, were really attacked by it, and were not, as was afterwards said, made sick (one of them fatally) by oysters. A few oysters were eaten at breakfast of the previous day. Three medical gentlemen treated them for cholera, (caused by the effluvia of cess-pools,) and it was as a cholera patient that one of them was admitted to the Eur. Gen. Hospital and placed in the Cholera ward.

—We have received copies of the Annual Invitation for the Week of United Prayer in January next (from the 6th to the 13th.) We will publish it when the time draws near.

—The *Philosophical Inquirer* was to have died, but help having come from an unexpected quarter, it has obtained an extension of life.

The attention of our readers is requested for the announcemens (in another column) of a social Meeting at the Room of the Y. M. C. A. next Friday evening.

NOTICES OF BOOKS AND REPORTS.

Paper on the Koorkoos. By Albert Norton, Baitool, C. P. Mr. Norton wishes to devote his time and energies to elevating and Christianizing the Koorkoos, a tribe belonging to the same family as the Coles. He is desirous of establishing two training schools (for boys and girls). Extracts from notes kept this present year shows that this missionary has frequently touched bottom as regards finances. He is not now connected with any Society in America or England.

Nitimanjusha. By Gungadhar Keshow Athawali, Theosophist. This is a Marathi book of 37 pp., on Morals. A page or two is devoted to each of the following subjects: Consideration, Humility, Industry, Patience, Contentment, Envy, Moderation, Hope and Fear, Happiness and Unhappiness, Anger, Compassion, Lust, Wives, Husbands, Fathers, Sons, Rich and Poor, Master and Servant, King and Subjects, Gratitude, Friends, Religion. The remarks are generally sensible, the thoughts well expressed, and the exhortation such as might well be followed by people. The circulation of such a book is fitted to be useful, inasmuch as it brings before men the qualities that are of most value. But it is easy for the moral teacher, sitting in his cozy corner and writing for the outside world, to forget the force of self-will, the tyranny of evil habits, the power of temptation, the influence of abounding iniquity, and write as though a word would suffice to make the angry man give up his anger and the lustful man his lust. His exhortations are just the echo of a still small voice within which the sinner found little difficulty in slighting, and what wonder if he should slight the echo. The great truth taught by Jesus is too much overlooked by moral essayists, viz., that he who committeth sin is the servant of sin. Instead of being its master, it becomes his master, and nothing less than divine power can give him deliverance. All true morality begins at the cross, where the sinner becomes reunited to God.

We have received a pamphlet consisting of articles reprinted from the *Indian Chr. Herald*, criticizing the *Kaukab-i-Hind's* views about the pay of Native agents.—Also, a pamphlet entitled Female Education in the Native Church: this paper appeared in the *Indian Evangel. Review* for July.—Also, "The Paper-mill Directory of the World."—The *Madras Monthly Magazine*, October.—The *Indian Baptist*, October.—Handbook on Synonyms.

The Bombay Guardian.

SATURDAY, OCTOBER 20, 1883.

THE LAST DAYS, I.

Are these the last days? Many think they are, and that we are fast nearing a moment when an order of things altogether different from any ever yet witnessed, shall be introduced. Many things favour the view that we are in the last times. During the last forty years all the great lines of prophecy have been running out, and seem to leave us in presence of the event spoken of in Scripture as the coming of the Son of Man. Christ says, This Gospel shall be preached in all the world for a witness, and then cometh the end. Daniel indicates, as a sign of the approach of the last day, the great increase of knowledge and of the means of intercommunication, ("many shall run to and fro, and knowledge shall be increased in the earth.") But if there is reason to believe that these things are so, then it behoves us to consider another characteristic of the last days, given in the last epistle written by Paul.

"This know also that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than of God; having a form of godliness but denying the power thereof; from such turn away." 2 Tim. iii. 1-5.

Be it noted that this refers to professing Christians; to those who have "a form of godliness." We are to seek the fulfilment of the passage in Christendom. It never can be a new thing that the people outside the

church, the people of the world, are lovers of their own selves, proud, self-willed, covetous, despisers of those that are really good, for when was it ever otherwise? But the peculiarity of the days here referred to is in this that they who have the oracles of God and who are known as Christians, are in character what this description declares. A profession of religion has (in the time spoken of) ceased to imply a change of heart and the repudiation of sin and the guidance of the Holy Spirit.

But how very different we are, we, the people of Christendom, the people of the West, in this latter half of the 19th century. We are on a pedestal so lofty that the people of other days seem to be mere pigmies in our eyes. Look at our marvellous triumphs in science, our control of the forces of nature, our stupendous works, our annihilation of time by means of electricity, our steamers, our iron-clads, and railways, our explorations of the habitable globe, our power of conquering pain by anæsthesia, our steam-presses, manufactures &c. &c We have clothed ourselves with powers never dreamed of in days gone by, and the whole world is virtually at the disposal of Christian countries, and it is only our forbearance and indisposition to trample on others that cause us to refrain from subduing all things. Knowledge is no longer confined to a select class; the tendency of the age is to give even the humblest, advantages of education once beyond the reach even of the nobility. Look at the daily newspaper, with its intelligence from all parts of the world placed within the reach of the daily labourer. Look at the immense numbers of emigrants gone forth from Europe to America, Australia and Oceanica. Look at our revolvers, our breech-loaders, our enormous guns, ready to deal destruction to any that may dispute our power.

All this does not prove that boastfulness may not be a characteristic of the times spoken of. On the contrary these natural advantages tend to puff people up with the idea of their superiority. It is the greatest mistake to suppose that intellectual attainment necessarily involves moral and spiritual development. On the contrary, men are separated from God by self-sufficiency and the idea of their own ability. The first word of the Gospel is "Blessed are the poor in spirit, for theirs is the Kingdom of God." The things that pertain to life and godliness are hid from the wise and prudent, and revealed unto babes. There is nothing in the catalogue given in Timothy to show that the people spoken of are without intellectual ability, or that they have a limited sphere of observation, or that they have not got the control of great forces. Not a word. On the contrary the things predicated of them are just those to which men are tempted through intellectual development and the consciousness of power. The fruits of the Spirit which constitute the beauty of Christian character have no place in those whose conceit of their own power and greatness, hinders them from realizing their need of the wisdom that is from on high. The King of Babylon, looking from the roof of his palace upon the magnificent structures that rose around him on every hand, was filled with pride and exclaimed Is not this great Babylon that I have built? In like manner the man of the 19th century is templed to an overweening conception of his own sufficience and to a complete forgetfulness of his own dependence and weekness.

HOW SHALL WE PREACH?

The reports given us in the Acts of the Apostles of the addresses given by the early preachers, are exceedingly useful as furnishing the modern evangelist with indications of the method to be pursued in making known the Gospel to those who know it not. The modern preacher will do well to note very carefully the sketch given of Paul's discourse on Mars' Hill, and others in which he addressed the Gentiles. What specially comes out is that the preacher took cognizance of the mental state of those whom he addressed, so as to present the Gospel in the form in which their minds would best be able to grasp it. There is a great contrast between the addresses given to the Jews and those given to the Gentiles. The attention of the former was invited to the prophetic notices of the Messiah, and the Scriptural necessity of an atoning sacrifice. The Gentiles were addressed on the subject of the supremacy of God and his claims upon us, and the judgment to come, and the unity of mankind, the folly of idolatry, the necessity of repentance, the resurrection of Jesus from the dead. Jesus is referred to as THAT MAN whom God had ordained to judge the world in righteousness. When Peter addressed Cornelius and his friends, the circumstances were different; the hearers knew about Jesus and his ministry, and were desirous of knowing more, and the burden of Peter's discourse was the ministry of Christ, the testimony of God in his baptism and miracles, his crucifixion and resurrection. The epistles are addressed to those who belonged to the churches and were familiar with the leading truths of redemption. It would be a mistake to suppose that the Hindoos for instance will be in a position to respond to invitations to believe in Christ, while they have very vague, defective or erroneous ideas of Christ. Faith is confidence, and is awakened by evidence that the One for whom it is asked is such a one as we can confide in; that there is a correspondence between his power and our need. There should be instruction as to the real needs of the hearers, and as to the ability and fitness of Christ to meet those deeds.

We know of an instance in which a Hindoo expressed a great desire to know what was in the communion cup, and who confessed that he had had the shocking idea that Christians drank blood on such occasions. He had perhaps heard some preacher say that we are saved by blood, that the blood of Christ cleanseth from all sin, and noticing the use of the present tense, supposed that there was some use of blood, in a literal sense, upon which Christians relied for their acceptance. The Christian preacher should take particular knowledge of the mental state of his hearers, and deal in elementary things, carefully explaining every thing and guarding against misconceptions so natural under the circumstances. Like the early preachers let him dwell upon the Gospel facts, the manner of Christ's life, the particular features of his death, and show that when we speak of his blood, we speak of his expiatory death on the cross for sinners reconciling us to God and opening the door for the Spirit of God to come to us. The cross is that expression of the love of God that wins the sinners's heart, but the mere statement that the blood of Christ saves, will not of itself reveal the love of God to those who have been brought up in heathenism. Christ must be exhibited as differing from all other men in freedom from sin and in unblemished goodness, in his union with the God head, and in the nature of his sufferings. The Spirit who convinces of sin, in the Spirit that guides into the truth. When Paul reminds the Galatians that Jesus had been set forth among them evidently crucified, he refers to the character of his preaching which had been of a kind to reproduce Christ and make them acquainted with him. He determined to know nothing among them save Christ and him crucified.

REMINISCENCES. CCXXXIII.

Extracts from diary. Bombay, 1849.

(Continuation of letter from Rev. Mr. R., Fuchaw.)

We might perhaps differ in another point. We do seek to exhibit in our persons to all around us what marks the *superiority* of a Christian and of a Christian land; we do wish to have the heathen see that we are their superiors in all that truly decorates and refines life. We are glad to have them see the great difference between them and us, and to set before them the style of life of a Christian land. I know that they will for a time think that we live as princes, and that love of ease and love of pleasure and love of show influence us; but they can learn in time the contrary if we exhibit the Christian character in our conduct and deportment. They can soon learn that we take but the standard of our own land and it can furnish them a proper ground for respecting us, that it is so far above their's. If there is any thing truly preferable in the style of life of our own land, let us have it here so far as is consistent with proper economy. Let us have it, think what they will. I feel as if it were well, indeed (and in this land, of importance) that the heathen should feel that if there is any true superiority in style of living, we are not barbarians but their superiors. Where insensible to moral and mental superiority in the man, they can find it there. Bro. Cummings wishes me to express his approval of what I have written, and to express his deep regret for the course you have taken."

To-day, communion in our Church. 15 persons in all partook; of whom the native converts were seven in number. Of these one was from Hindooism (a girl) and one an African. The other five were from Romanism.

Oct. 29. The aged couple that I went to live with last February, and who by their incorrigibleness and wickedness drove me away in April, are both dead. He died in July, and she on Saturday last. Their last end was worse than the first.

It strikes me at this time that it was a most kindly and blessed providence that selected Paley's Evidences as the instrument of my conversion. For the grand argument of Paley is built upon the life which was led by the Apostles, their self-denial, perfect disinterestedness, superhuman zeal for the good of man, willingness to suffer, joy in unheard of sufferings, voluntary poverty, meanness of condition and the like. So that the nature of evidences by which I became convinced of the truth of Christianity, was also the means of presenting Christianity to me under one of its most interesting features. My first conceptions of Christianity, when brought to view it as a true system, were of Christianity as revealed in the

lives of the Apostles. In their lives I found not only the proof, but the thing proved. The religion which I embraced was not the religion of the modern church; no evidence in favor of this could have overcome, I think, my skepticism; but it was the religion of Paul and John. Up to the present moment the church has been trying to alter my standard, and make me a convert to modern Christianity, but without success. And so help me God, I will never forsake that religion which I have embraced. namely that which Christ implanted in the hearts of the twelve. I believe before God that the modern church has been a greater hindrance to me than a help. Why should I profess and follow a religion to which I have never been converted? I was converted by him that converted Timothy; and him will I follow so far as he followed Christ.

In the days of the apostles the superiority of living, as regards houses, furniture, dress, food, equipages, comforts, elegancies, works of art, music, literature, culture generally, were on the side of the Greeks and Romans, as any body can see for himself by visiting Pompeii and the Museum in which its relics are conserved. Our modern devotion to comfort and the externals of civilization, may be more correctly traced to them than to the Gospel. The curse of poverty is in the discontent inspired by the sight of those who are better off, and the aim of Christianity is not to intensify the desire for costly things, (strong enough every where) but to show the poor how they may be happy with very little of this world's good. With the revived study of the classics came in this idolatry of comfort and convenience, which has grown to be so rampant, and which paralyzes the Christian Church, making it to be thought a wonderful thing when one in ten thousand consents to go as a missionary to foreign lands, and even then seeks to shield him from every wind that blows.

31st. I have been in the habit of looking back on the time spent in the seminary as one in which I was exerting an important influence for Christ. While plainly seeing that all my other Chr. work was barren, I fondly thought that I was useful there. But from present indications I must give up even that. Those from whom I hoped the most, do not seem to be any the better for my influence. I have now fulfilled 5½ years of Chr. sterility, the most useless being in the church. The most pathetic language I ever saw occurred in one of my sister's letters lately. She said that before coming to the knowledge of Christ, a constant source of unhappiness to her was her uselessness. On becoming a Christian she rejoiced in the assurance that now at last she would find a means of benefiting her fellow-creatures. But in this she had been disappointed. And it has been my own experience, Only I know that some day or other we will emerge into usefulness. Our barrenness is God's barrenness. It is He that worketh in us hitherto, and if our working be in vain, His is in vain. But every tree is sterile till the time of fruit comes.

Next Monday it falls to my turn to receive the Missionary Conference and breakfast them. But I have no means; scarcely room to receive them, no table-room, no cups, saucers, plates, knives &c.; no money to buy provisions. What is to be done? I leave the matter with my Master.

Nov. 1. Bro. F. informed me of his intention to adopt my mode of life without delay, having been from the beginning convinced that it was the true one for all who have to preach the Gospel in India. He is desirous of living with me.

5. The Conference assembled this morning. I was determined to be led by God, whithersoever he might lead me. I imagined that succour might come from some quarter, even at the last moment. I could not bear to think that after partaking of their sumptuous entertainments, I should give them a crust of dry-bread. But no succour came, and it became manifest that I must go forward and expose the nakedness of my cup-board to the brethren. I had four pice; the boy who lives with me, (Geo. Williams, an orphan boy, whom Mrs. H. had asked me to take charge of, sending him to school) had two; and I was enabled to epread my table with a plate of dry bread, some cold tea and a few plantains. I said, "It gives me pain to be so shortcoming in hospitality, but in the providence of God I find myself obliged to treat my brethren to such as I am accustomed to myself."

The cold tea was made the night before, when all we had of fuel was used up.

[Letters intended for the *Bombay Guardian* should in all casses be authenticated.]

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

Dear Sir,—In presence of the heathen and a sceptical world it is a pitiable Christian (?) controversy that is being waged at present between Bishop Meurin and Father Rivington. One thing is patently plain how little the combatants have in common with New Testament Christianity. No doubt it is dissenting stupidity not to be able to see with the "father" the desirability of union and communion with the Papacy, or as he would phrase it with the "Holy Catholic Church." It is the figment of an Apostolical succession that causes all the troubles of the poor "father." Your High Churchman is one of the most illogical of men for after conceding all the papists ask, he refuses to abide by the conclusion to which his premises inevitably lead, and go (to use Punch's language) "to his own congenial home."

An external visible communion under so-called Apostolical successors is what both bishop and father demand as the characteristic feature of Christ's Church on earth. Admission into this visible communion by a priest through the medium of a Sacrament is the way by which men become members of the mystical body of Christ. This door of the Church is not that of Scripture and as might be expected your true high Churchman affirms that the doctrine, or as they prefer to style it "the tradition of justification by faith" "blights and benumbs" the soul. "Bishop" and "father" are also equally intolerant, and "Hors de l'eglise, point de Salut" is the watchword of both. The "bishop" loves a heretic quite as much as the father does a dissenter. In vain you search Scripture either for such an idea of the Church or such a plan of Salvation as these men set forth. For ourselves we would as soon believe that the God of truth and purity could have chosen the utterly impure and defiled channel of the "Holy Catholic Church" as the medium for communicating Salvation to men, as that Dr. Blaney and the Town Council would recommend the Vehar and Tulsi water to be distributed to Bombay after having run it over the Mahaluxmi flats. So long as the bishop keeps to the historical argument and deductions from the premises admitted by the father he is on safe ground. But why does he touch Scripture? Surely he knows how little the papacy has in common with the Bible. His exegesis is simply childish. In his controversy it is difficult to say which carries off the palm, the crapulous theology of the "bishop" or the "ecclesiastical cretinism" of the "father."

Yours &c.,
Veta.

16th October, 1883.

The India Holiness Tract Depository.

Sir,—We would like to say to the readers of the *B. G.* that we have opened "*The India Holiness Tract Depository*" in Secunderabad. We have a supply of about 7000 of the best holiness Tracts in print. We have 50 difierent tracts. We sell at the rate of 30 to 40 page tracts for 1 anna, a 4 page tract 1 pie. We will however for Rs. 5 cash supply 100 one anna tracts. We have also a small supply of Holiness books at extremely low rates.

These tracts and books are already going fast and doing much good wherever they go. We believe a wide diffusion of these tracts would result in revivals in more than one community in India.

Yours &c.
C. B. Ward.

[As many of our readers probably see the *I. M. Watchman*, we may refer them to that periodical far a list of the tracts and books above mentioned.—*Ed. B. G.*]

Lanoli Camp Meeting Association.

Dear Sir,—Under the authority and direction of the President of the Lanoli Camp Meeting Association, Rule III has been modified to suit the means of several members of the same family or household. At present the payment of Rs. 6 per annum constitutes a person a member, but it is now provided that where there are several persons of the same family the rate be Rs. 6 for the first and Rs. 3 for each of the others seeking membership. It is thought that this reduction will enable a larger number of persons to join the Association than would otherwise be the case. Reckoning the present month there are only six more months till the next gathering and a strong effort must he made by our friends to get in the needed funds.

Yours faithfully
J. H. Hawkins.
Secretary and treasure.

Bombay 17th Oct. 1883.

The Telugu Mission.

Sir,—In former days we were constantly reminded of our duty to our friends among the Guardian Readers. But some how latterly we confess that a stern sense of duty alone is sufficient to call from our more than full hands some line of testimony concerning the Lord's gracious dealings with us in our work among orphans and the heathen. The contribution of Rs 200 from I. N. D., unknown to us sent through the B. G. Editor, to whom we are much indebted for favors past, reminded us of duty in this instance. Praise the Lord 'its all good with us. We have had no panic in our financial circles—no adversity in our experience, no gloomy forebodings either.—Behind, before all is well and to God be all the glory. At the close of our fourth year of *faith, mission* work last March, we concluded to publish no report to prove to our friends who think to the contrary that we do not rely on reports but on the living God for all we need. We shall publish a report in January for the past 22 months. Well since the 4th year closed, we have had more abundantly, as we have needed, than ever before in our history. Bless the Lord again. "Its better to trust in the Lord than to trust in princes." We are now well established in aggressive missionary work in Yelgundel District, in Secunderabad and Chadarghat. We anticipate the opening of the Canarese mission part of our work in Lingasagoor under Bro. Ernsberger in a few months more. We have to-day in our mission Band 9 English speaking missionaries and 3 native, beside 8 young people from our Orphanage who are helpers in training for the work. Indeed they are workers now. Of this force 4 have joined us since March. 5 pairs of orphans are married and for months have been supporting themselves and laying up a little money. 3 boys are with Bro. Robbins in Poonah if it may be they may become his helpers.

We will give An Orphan Summary.

10 Married

2 Employed
3 With Bro. A. C. Davis
11 In training for Mission Work
36 In Orphanage

62 Native Orphan List.

Of whom 26 may now be said to be off orphanage support altogether doing well.

In the Christian Home we have—6 girls and 9 boys making a grand total of orphans and missionaries 89 souls and 2 missionary sons making the total 91 souls, the family that daily feeds upon the bounties of the Lord's table given only in answer to prayer, as we in no instance for nearly five years have solicited of any man.

This year God has wonderfully opened his hand to us in new work. Ws asked for Rs. 1000 for Vernacular tracts. We got Rs. 1600. We asked for Rs. 2000 for a preaching Hall in Secunderabad. We received nearly Rs. 3000. We asked for the means to open the "*India Holiness tract Depository.*" We have received liberally. Now all this is in special and new work. And yet for all our ordinary work we have abundant supply, never much in hand but just as we need it day by day. We asked for means to enlarge the "*India Methodist Watchman.* It came in a liberal gift from a subscriber. In other words God has given us this year fully Rs. 5000 for work, over and above our legitimate work as a mission band. Praise the Lord the bountful giver. It is doubtless known to some of the Guardian Readers that Bro. Ernsberger and myself stand on the books of the Nizam's Government D. P. W. Contractors. Last year in order to employ our able bodied orphans we took a contract of Rs. 5,000 road work. We later took another Rs. 3,000 on the same road. The children 40 in number worked on this work for 6 months and have since been in school. The orphans did not of course do all this work but coolies did with them. By this means we realized nearly Rs. 3,000. This opened up a new door of supply enabling us to give away this year Rs. 1,000 to Bros. Robbins and Jacobs. We have continued the contract work for another year. We hope this year to turn into the Lord's treasury by this means Rs. 5,000, which will be one half the amount required for the work of the Telugu Mission with its Canarese Branch at Lingasagoor, and we hope to give Rs. 1,500 or 2,000 to Canarese and Marathi work outside our mission. So really the demands upon our faith are vastly greater than ever before. We want at least 5 more missionary workers. 1. A yonng man saved, consecrated, with good character and a call to preach, with a knowledge of colloquial Canarese. 2. Four yonng men and young women in equal numbers able to give their experience either in Hindustani or Telugu, saved, anointed and called. We are looking for these every day. We know a dozen who might come but they are not consecrated soul and body.

Extraordinary doors among the heathen are open before us. We are in the bazars of Secunderabad and Chadarghat, and shall yet preach inside Hyderabad city. God is with us. Our converted Sunnyassi is a remarkable preacher. God is giving us favor with the people. Our souls are collecting new courage daily. We ask our many friends to pray constantly for us. Those whom God moves may help us as hitherto. "Jesus shall reign where'er the sun doth his successive journeys run."

C. B. WARD,
Telugu Mission, Secunderabad.
Oct. 15th.

NOTICES.

Each Minister and candidate for admission in the South India Conference, intending to be present at the approaching annual gathering, is requested to inform the pastor of the M. E. Church of Allahabad.

Other persons, wishing to enjoy the session, can be directed to a good place for securing board and lodging, at one rupee per day by an early application.

These, as well as guests, will kindly bring bedding.

Dr. Butler will lecture on "Mexico," November 21st, the evening preceding the Conference.

ACKNOWLEDGMENTS by Secretary of the Lanoli Camp-meeting Association. Received from Igatpuri: T. P. C. Rupee 1; Mrs. T. P. C 1; W. B. 1; Mrs. H. 1; W. P. 1; W. O. 1; Mrs. F. 1; Miss R. M. 1; Miss T. 1; Mrs. C. 1; M. H. 1. Total Rs. 11.

Total to 17th October 1883 Rs. 146.

BOMBAY YOUNG MEN'S CHRISTIAN ASSOCIATION Social Meeting with Tea, Music and Addresses will be held on Friday next the 26th instant at 8 p. m. in the Hall, Apollo Bunder. Admission by Ticket at eight annas each.

W. HOGGAN,
Joint Hony. Secretary.

BAPTIST CHURCH, Bellasis Road, (opposite the Byculla Club.)
Pastor—The Rev. William Bell, M. A.
Hours of Service.
Sunday—11 A. M. and 6 P. M.

M. E. CHURCH SERVICES. BOMBAY.
SUNDAY. GRANT ROAD, Eng. 8-30 a. m. and 6 p. m. S. School, 7 a. m. Tamil, 10-30 a. m. Marathi, 3 p. m. DEAN LANE, Fort; Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m. Marathi, 3 p. m. MAZAGON, Eng. 11 a. m. and 6 p. m. S. School, 9-30 a. m.—Prayer-meetings at each place, Tuesday, 7½ p. m. (Fort, 8 p. m.) and preaching Thursday 7½ p. m. (Fort, 8 p. m.)

Epitome of News.

SATURDAY, OCTOBER 13.

—*Times of India*: The house-warming ceremony of the new cloth market recently built near Mombadevi took place on Thursday morning. A large number of Bhattia merchants assembled at first in the house of Mr. Lukhmidas Khimjee in Ganeshwadi and then marched in procession on foot, preceded by the Volunteer Band and by the girls of the Jivraj Baloo school, to the new market. The party adjourned to a room on the upper storey of the building, where the girls sang a few songs and prizes were distributed amongst them. Shawls and *pugrees* were presented to the several merchants, who took charge of their respective shops with the usual ceremony observed by Hindoos. The sprinkling of rose-water and the distribution of betel leaves and nuts concluded the proceedings.

—Same; Bangalore, 12: A European female, Mrs. Maria Burbridge, aged 45, was infamously murdered on Wednesday night. The body was found naked on Seppings Road, St. John's Hill, yesterday morning. At the adjourned inquest held this morning, Surgeon Pereira, who held a *post-mortem* examination, stated that there were a number of internal penetrating wounds in the body of the deceased, piercing the intestines, liver and lungs, and reaching up to the collar-bone. In a penetrating wound of the diaphragm or midriff a piece of cane three-quarters of an inch long and a quarter of an inch broad was found. The medical testimony was that the injuries could be produced by the forcible introduction of a stick into the body, death resulting from consequent hemorrhage. The coroner's jury returned a verdict that the deceased was murdered. No clue has yet been obtained to the murderers. The deceased was seen drinking in a tavern where were several Mussulmans, who are suspected.

—The death of one Aaron Goldstein, aged 108 at Patterson, N. J. on the 29th of August, last, is published. "He smoked tobacco almost incessantly and was a moderate user of stimulants. About two months before he died he was unfortunately persuaded to discontinue smoking, on the ground that it would injure his health. From the day on which he relinquished his pipe his strength failed him. He never rallied, and gradually sank—owing, the doctors believe, to the sudden stoppage of his tobacco."

—A correspondent of the *Times of India* gives a long account of a *Munja* procession, (conveyance of presents to the Nazam on occasion of the birth of his daughter) concluding this: I feel it will shock the ideas of orthodox Christians to know that there is such Sabbath-breaking in the Deccan capital, but *pace* the *Bombay Guardian*, I enjoyed it immensely, and although I may be a *padré* I shall certainly go to the next Munja procession I am invited to, although, like the one I have been describing, it may chance to fall on a Sunday.

—It is stated that the Suez Canal route is to be immediately resumed for troop-ships.

MONDAY, OCTOBER 15.

—The *Times of India* thus notices our remarks about the passion for diverion so marked in these days: No one, we are sure, objects to the task which the excellent editor of the *Guardian* has set himself, so long as he adheres to the lines which other estimable people engaged in the same work lay down for themselves; but we do protest against harmless and health-giving amusements being regarded as inventions of sin fit only for those who are hardened in iniquity. Canon Kingsley and many other good men have shown the world that a hearty indulgence in its pleasures and sports is not incompatible with the life of a sincere Christian, and with such examples before them the Bombay community can afford to disregard the sweeping denunciations of the goody goody journals which detect sin lurking in every place outside the limits of their own narrow communion.

—A Mauritius paper has the following:—Ranavalomanjaka the III. first made her appearance as Queen to her subjects at midday on Friday, the 13th of July, in the palace. She was dressed in her royal robes. After the Prime Minister had made the usual salutation, and the soldiers presented arms,

The Queen said: "I have heard your words, my subjects, that you have not changed the words of Andrianampoinimerina Radama I, Babodnandrianampoinimerina, Rasoherimanjaka, and my mother. I thank you, my subjects: in you I have both father and mother. And now this is my word to you. My mother has gone to the God who made her, and I only am left to you and our country. Rest assured, my subjects, that no change will be made by me in what has been done by my predecessor. Shall it not be so? Again, this is the word of my mother—Rainilaiarivony only is Prime Minister and Commander-in-Chief here in my kingdom, for he is a man who has done good in the land. I make no change in this. Rainilaiarivony alone is Prime Minister and Commander-in-Chief. Shall it not be so? Again, my predecessor and you my subjects, would not agree to give one foot of land to France. I shall never yield to France even one rice corn. Is it not so? Again, my predecessor ruled this nation through the grace of God. I, her child, to whom the crown has descended, will also put my trust in God and rule through His goodness. Shall it not be so?

When the Queen had finished, then all the relations of the Queen saluted her, and presented the usual tribute of unbroken money.

After them the people, through their chiefs, also paid tribute.

—*Indian Witness*: There are twenty-four young Australian girls in Calcutta, whose ages vary from ten to fourteen years. They have been gathered from different families, no two of them, it is said, being sisters. They are far from home, living at one of the "hotels" in Calcutta, and are used to grace the boards of one of the Calcutta theatres. The sight of these interesting children threading their way to the theatre in the evening is, to us at least, pitiful in the extreme. It is worse than cruelty to expose them to the demoralizing influences which must surround them here in Calcutta, and which will meet them everywhere in the theatrical world, But the theatre-going world must have its entertainment, and if twenty-four young girls have to be sent to perdition in order to maiutain its "places of amuse ment," to perdition they must be allowed to go. Public sentiment in Calcutta can be more easily and deeply stirred by cruelty to Australian horses, than to sweet and innocent Australian children.

—Same: Some Christian students from the college at Serampoor, on their way to their homes for some holidays, held a prayer-meeting in every village they stopped at. The seed took root in Askor, so that on two visits by the missionary fifty-four persons were baptized on profession of their faith; and all the baptisms in the district of Backergunge during this year have been 145. Total of members in the district 1745.

Tuesday, October 16.

—*Bombay Gazette*: The sentence of whipping passed by Mr. Naylor, Assistant Magistrate of Dacca, upon some native youths who were convicted of assaulting two Brazilians named Crage and Mellington, by throwing stones at them, continues greatly to exercise the minds of Calcutta native editors. The *Reis and Rayyett* says gravely that "there is considerable indignation in the general community," and that "It is felt that there has been a failure of justice." The severest condemnation the *Reis and Rayyett* can find for the conduct of the offenders is that "it was evidently a boyish freak." Many "boyish freaks" require correction; and for such a "freak" as that of which the Dacca youths were guilty in this instance, birch-rod castigation was an eminently fitting punishment.

—The *Bombay Catholic Examiner* says that "to suffer from the spirit of intolerance appears to be almost the exclusive lot of Catholics!"

—Same: Another priest, the Abbé Victor Marchal, who had gone over to the old-Catholic schism has been re-admitted into the Church. His recantation drawn up and signed by himself has received the approval of the Holy See; and is couched in the most edifying language. He attributes the grace of his conversion to a pilgrimage made to the shrine of the Blessed Virgin Mary at Lourdes. He begs pardon for the scandal he has given and in particular condemns a book formerly written by him to excuse his unhappy apostasy.

—The *Indian Witness* says:—A sub-committee has been appointed by the Calcutta pastors to arrange for the proposed demonstration in honour of the fourth centenary of Luther's birth. We are sure that the occasion will call out an audience and stir up an enthusiasm worthy of the occasion. The German missionaries at Ranchi are arranging for a grand demonstration in which thirty-five thousand native Christians will take part. It is a striking comment on the far-reaching influence of a single life that the children of the jungle should thus be found celebrating the birth of one who lived and died on the other side of the globe four centuries ago.

—The *Record* says: A correspondent sends us a report of an *in memoriam* sermon on the late Lieutenant-Colonel Buckle, late Madras Engineers, preached recently at St. Andrew's, Bath, by the Rev. Canon Bernard, Rector of Walcot. The preacher in the course of his sermon said that everybody knew what part was taken by the deceased in all the most important institutions, religious, philanthropic, and educational, throughout how many long years that work was done, with what steadiness, consistency, and devotion of time and thought. They knew what a share he took in the promotion and support of the great missionary cause, and one might suppose that his love for that was intensified by the grateful recollection that much of the life of his own soul in the earlier part of his life was owing to the ministry of eminent missionaries whom he met in Southern India. But besides that great work, so dear to his heart, all other works that were for the promotion of God's glory, and whatever was most fitted, as he thought, from his own point of view, to do good, received his support. What ability was given to the City Mission, what pains were taken about various forms of usefulness; what pains taken about educational work, congenial to his own highly-cultivated mind; what pains for the Blue Coat School, for the Sutcliffe Industrial School, for the Royal School for the daughters of officers in the army—days of work and labour through successive years spent for these objects; and, as many knew who had left this world, what pains were taken in the kindly visitation of the sad, the sick, and the dying, and to cheer and comfort and to stablish their hearts in Christ. In these respects, and other that might be mentioned, there was a remarkable combination of various qualities not usually fully united, and that it arose from the deep and through Christianizing of the whole man was the impression that most who knew him best received. And let them feel that he who had been before them had been an example of the very thing spoken of in the text—"To live is Christ." When they surveyed such a life as that what did it say to them? Were they to admire it only and dismiss it? Why, it was only a more conspicuous and eminent representation of what, if they were to be Christians, they were all called to be. If Christ were to be anything He was to be the power on which our life should be moulded, the end to which it should be directed, and the fellowship in which it should be led.

—*Same*: We understand that the work on "The Life and Times of Jesus the Messiah," on which Dr. Edersheim has been continuously engaged for abont seven years, is now nearly completed, and will be published this autumn. Besides its primary object, which includes a sketch of society, life, and religious thought in the epoch of our Lord, it is intended to meet recent objections to the Gospel narratives and to furnish an informal commentary on the Gospels themselves. The text has been written for popular reading, and the special information, so far as possible, confined to the notes and appendices. The book is to be in two volumes of 600 or 700 pages each, and will be published by Messers. Longmans and Co.

Wednesday, October 17.

—*Times of India*: It is to be hoped that the President and the Honorary Secretary of Bombay Committee for the Calcutta Exhibition will think better of their resolution to resign. The only fault they have committed was their courteous fault of permitting Mr. Arthur Crawford to attack them at all. His action has been repudiated by Government, and the words at which these two gentlemen took offence have been repudiated by Mr. Crawford himself. His attack was such an entertaining instance of reckless audacity, that it was almost impossible not to be amused at it. He lashed himself up into a passion, and was, as he tells us, "very angry all night." It is no wonder, then, that the President and the Honorary Secretary have been annoyed ever since. But Mr. Crawford's explanation last Monday transferred the awful weight of his displeasure from the President and the Honorary Secretary to the Committee generally, and was framed so as to include his own *laches* as a member of the Committee. It is a pity that he spoke, a pity that he was allowed to speak, and a thousand pities that any importance was attached to what he said.

—*Same*: We hear on good authority that the Acting Municipal Commissioner has received a letter from Government stating that if the nuisance caused by the deposit of town sweepings on the Flats is not stopped forthwith, Government will at once take legal action against the Municipality.

—Cholera has now almost died out in the Central Provinces. There were only 22 deaths during the week ending the 29th ultimo.

—*Statesman*: The annual Bengali Christian Conference has been holding its meetings this week in the various Bengalee churches of Calcutta. All the meetings were characterised by great earnestness and unanimity. Upwards of a thousand were present yesterday in the Entally Baptist Chapel, when the subject of woman's work was discussed, when six Bengalee ladies took part in the discussion. At the close of the meeting, being the last of the Conference as such, a requisition, signed by the Rev. Messrs. G. D. Moitra, J. P. Meik, D. Ghose, A. C. Duffadar, P. C. Nath, L. N. Dass, K. Biswas, G. C. Dutta, and others, being pastors of the different churches in Calcutta and the mofussil, was got up, and a resolution embodying it was moved by the Rev. P. M. Mukerjea, seconded by the Rev. T. C. Banerjea, and supported by the Rev. Nundo Lall Dass and others, and enthusiastically and unanimously carried. The wording of the resolution was in Bengali, and to the following effect:—"That in the opinion of this meeting, the imputations cast on the character of brother Kali Churen Banerjea, in the recent defamation case, being unjust and groundless, they express deep sympathy with him and their unabated respect for and confidence in him. This evening, we understand, the usual annual love-feast will be held in the hall of the Free Church Institution, and a *nagar-kirtan*, or musical procession, through the streets in the northern end of the town, will take place thereafter.

—*Civil and Mil. Gazette*: Bombay has now upwards of forty mills, which are working *greatly* in excess of the demand; the result being that piece-goods are rapidly accumulating on the hands of the producers. And yet, at the present moment, it is proposed to start about half-a-dozen more mills. The cause of this seeming folly is not far to seek. The agents, who are more or less the promoters of most of these mill companies, are paid a commission of a quarter anna on the output of the mills, and not on the net profits; so that the state of the market does not concern them any more than it does whether or not the shareholders receive a dividend. Moreover, the agents are, in many instances, in league with the directors. The latter are amply compensated for the few shares they hold in a concern by the fees they receive in their official capacity Thus, the merry game goes on: the agents securing the nomination of the directors, and the directors winking at the excessive and ruinous out-put which is filling the pockets of the agents. It is startling to find that the prospectuses of many of the companies are altogether silent as to the fact that the agents' commissions are secured for a long period of years. This is none the less true.

—*Times*: Even on antiquarian grounds the survey of a part of the sea supposed to cover the site of the lost Atlantis would be of great interest. This interest is much increased by recent experience during the laying of the cable from Lisbon to Madeira. The route had been carefully sounded, and the cable was being paid over into what was believed to be

close on 2,000 fathoms, when it suddenly parted. Soundings taken immediately revealed the existence of a bank with no more than 110 fathoms of water on it, which had been missed while surveyiug the route. Again, quite recently—indeed, within the last few weeks—the French exploring vessel Talismân, which has been investigating this part of the ocean with a numerous scientific staff, under the direction of the veteran Milne-Edwards, discovered another bank to the southward of the "Scine Bank," above mentiond, with as little as 70 fathoms on it. This bank was found to be about 30 miles long from east to west, and six miles broad from north to south.

Thursday, October 18.

—A disturbance took place at Delhi on Oct. 13 between the Hindus and Mahomedans, owing to the latter threatening to kill two cows for the Eed festival. Four men were injured. The police occupied the city in force.

—A letter from Funchal, Madeira, Sept. 15, appears in the English papers: Lieuteant Van de Velde, a Belgian, who left Stanley three weeks ago, and is now on his way home invalided arrived here from the west coast of Africa to-day by the Portuguese steamer Angola, bound for Lisbon, and sailed again almost immediately. He gave me various interesting details of the high-handed action of the French at Loango, and of the destruction of a place on the coast called Manipomba (?), incorrectly spoken of as Loango in a recent telegram. Manipomba is, or rather was, a village containing about 300 inhabitants. About a month ago the natives were disagreeably surprised by a peremptory message sent ashore by Captain Cordier, commanding the French gunboat (?) Sagittaire. In spite of a well-established local custom forbidding the purchase of land at Loango by foreigners, Captain Cordier insisted on buying a strip of territory on the coast. The King of Loango refused to comply with his request, but professed his willingness to let him have the land on lease. This did not suit Captain Cordier's purpose and an *ultimatum*, accompanied by a promise of handsome presents, was sent to the luckless monarch, who was given to understand that he must either yield at once or he would have his village burnt down. Terrified by the threat the King at last consented, but he did so only under protest and showed no alacrity to fulfil his part of the contract. On this the French commander, with what at this distance certainly looks like unjustifiable barbarity, determined to repeat the Tamatave trick. The coveted land was occupied, the village of Manipomba was destroyed, and by timely flight the wretched inhabitants just managed te escape roasting, which now appears to be the mildest penance that may be hoped for by any aborigines audacious enough to resist the arbitary orders of fire-eating French lieutenants and bumptious French admirals.

—A life of Sir Henry Durand is about to appear; also one of Edward Bulwer, Lord Lytton.

Friday, October 19.

—*Overland Mail*, Sept. 18: Mr. Benjamin Hart Thorold, of Harmston Hall, in the county of Lincoln, died on Sept. 23, in the eighty-fifth year of his age. The ancient family of Thorold, of which Sir John Henry Thorold, of Syston Park, in the county of Lincoln, is the head, is of Saxon or Scandinavian orign, and claim to have given Sheriffs to Lincoln before the Norman Conquest, and to be descended from Thoroldus, who was Sheriff of Lincoln in the middle of the eleventh century, in the time of Edward the Confessor. Several members of the family suffered severely for their loyalty, and had to compound for their estates.

—Deaths last week, 380. By cholera, 4.

—*Madras Mail*: Among the passengers by the India, which steamer arrived at Madras yesterday (Sunday) morning, were the Rev. Dr., Mrs. amd Miss Unangest, the Rev. Mr. and Mrs. Wolf, Miss Dryden, and Dr. Anna S. Kugler, of the American Evangelical Luthern Mission, who are all going to Guntur. As many of our readers are aware, Dr. Unangest has been labouring as a missionary in India for many years. Dr. Anna Kugler is the first lady doctor who has come to India from America in connection with the above-mentioned mission. Evidently the Americans take quite as much interest in Indian mission work as they did at the beginning of this century, in the days of Judson.

—*Record*: We record with regret the death of the Rev. Henry Stebbing, D. D., F. R. S., Rector of St. Mary Somerset with St. Mary Mounthaw, in the City of London, which took place early on Saturday morning last, in his eighty-fifth year. He won recognition very early as a poet. His first poem, "The Wanderers," was published when he was seventeen; his latest poems, "Jesus," with a reprint of "The Guardian Angel," and "The Long Railway Journey," appeared in 1851-52. His historical publications, which are numerous, are learned and impartial. They comprise the Histories of the Church and Reformation in "Lardner's Cyeclopædia," a continuation of Milner's "Church History," a "History of the Universal Church," and "The History," of Chivalry and the Crusades," praised by Professor Wilson (Christopher North) as "the work of a rising writer," remarkable for its "clear style, just sentiments and opinions, picturesque descriptions, and strong and flowing stream of narrative." His "Lives of the Italian Poets," published in 1831, and reprinted in 1860, earned him the commendation and hospitality of Samuel Rogers. His novel, "Near the Cloisters," which appeared in 1868, describes graphically provincial life in the early part of the century from the author's own experience. Other works by him, volumes of sermons, translations from German, editions of English classics, and magazine articles, are too many to mention. Editions of the Prayer-book and the Authorized Version of the Bible, with his annotations, have been continually circulating in vast numbers, both in this country and throughout the United States, since their first publication more than half a century since. When Mr. Silk Buckingham founded the *Athenæum* in 1828, he was its first working editor, and he wrote its first article.

—*N. Chr. Advocate*: "Rev. James Baume, formerly of North India Conference, now of Rock River Conference, goes back to India this Fall to serve as pastor to an English congregation. Rev. Thomas Craven and Rev. Henry Mansell and wife also return to India."

—Fall of rain, to date. Fort, 86 in.

—*Times of India*: The number and magnitude of the disasters that have been caused by earthquakes and other natural phenomena during the past nine months will cause 1883 to be remembered in future years as a veritable *annus mirabils*. The series of earthquakes which culminated in the awful catastrophe in the little island of Ischia was shortly afterwards followed by the disaster at Java, the full extent of which is still unknown. Two days ago a rather serious earthquake took place on the little Island of Chios, in the Grecian Archipelago, but although considerable destruction of property took place, no loss of life occurred. Abont the same time that the earthquake was occurring at Chios some of the neighbouring districts in Asia Minor were also being visited by a *tremblement de lerre*, the effects of which were disastrous in the extreme. Several villages were destroyed and a large number of the inhabitants perished. The first estimate of the killed is one thousand, and it is added that twenty thousand poor persons have been rendered homeless. These disasters denote that the atmospheric disturbance, which is just now affecting the climate here in a very extraordinary way, is very widespread. The weather in Bombay yesterday was more like that of the middle of the monsoon than that of the third week in the month of October.

—Same: A first class passenger named Lamborde, who arrived by yesterday's mail, was seriously indisposed during the last few days of his journey, and was removed to the European General Hospital in an unconscious condition on Wednesday night. He never regained consciousness and died yesterday afternoon. The deceased drank very heavily during the voyage and his liquor had to be stopped.

Selections.

EXTRACTS FROM "THE CHRIST OF HISTORY."

BY PROFESSOR YOUNG.

—*The shortness of Christ's earthly career*—

The disciples of Christ suggest that had the Redeemer of the world lived to old age, the impression at least on their minds must have been deeply injurious. Whatever force there be in these suggestions, let the simple facts of the case be here briefly stated; Jesus passed away from the earth when he was only thirty-three years of age. * * * * *The early death of Christ* is one of those peculiar conditions which, it is believed, give extraordinary significances to his character and the actual results of his course * * * *. The nature and design of Christ's death or its bearing on the redemption of the world or the high and holy purposes which God might contemplate in it are not to be considered here. The human causes only which fixed so early a period to the life of Jesus, not those which lay in the eternal mind, come within the scope of the present argument.

Among these causes the first place must be assigned to the intolerance of the world.—The second to that force of will in the Soul of Christ which no amount of intolerance could conquer. With respect to the first; the simple historical fact is, that men could bear Jesus Christ no longer, and were in haste to put him to death. * * * * Jesus heard the ory of the excited multitude and with awful serenity and force of will he signified his consent. He *would* die but if he *must* die he would not deny himself. * * * *

The force of character is immense which, when hostility is gathering and deepening and maddening on its last brutal outburst, preserves a man undaunted, prepared to perish but determined not to cower. * * * * * * * * If he *must* die he *could* die and he did die at the age of thirty-three. * * * He whom Christians recognize as the Redeemer of the world was only a youth. Whether his religion be regarded as a system of doctrines or as a body of laws or as a source of extraordinary influence, it is passing strange that *he* should have died in early life.

His brief period of existence afforded no opportunity for maturing anything. In point of fact while he lived he did very little in the common sense of doing. * * * * He left behind him a few spoken truths—not a line or word of writings—and a certain Spirit incarnated in his principles and breathed out from his life and then he died * * *

* But Jesus lives in the world at this moment and has influenced the world from his death until now. * * * * Is there an instance, not of a man acquiring fame in youth and preserving it in old age, but of a man who died in youth gaining vast influence of a purely spiritual kind, not by force of arms, and not by secular aid in any form, but simply and only by his principles and his life—of such a man transmitting that influence through successive generations, and after 2000 years retaining it in all its freshness, and continuing at that distance of time to establish himself and to reign almightily in the minds and hearts of myriads of human beings?

If there be, or any thing approaching to it, where is it? There is not such an example in the whole history of the world, except Jesus Christ. * * * *

PRESIDENT BUCHANAN'S LOVE AND GRIEF.

With an honorable and distinguished professional career opening before him, a favorite in society, both from his talents and his character, young, high-spirited and full of energy, it seemed that happiness had been provided for him by his own merits and a kind Providence. But there now occurred an episode in his life which cast upon him a never-ending sorrow. He became engaged to be married to a young lady in Lancaster, who has been described to me by persons who knew her as a very beautiful girl, of singularly attractive and gentle disposition, but retiring and sensitive. Her father, Robert Coleman, Esq., a wealthy citizen of Lancaster, entirely approved of the engagement. After this connection had existed for some time she suddenly wrote a note to her lover and asked him to release her from the engagement. There is no reason to believe that their mutual feelings had in any degree changed. He could only reply that if it was her wish to put an end to their engagement he must submit. This occurred in the latter part of the Summer of 1819. The young lady died very suddenly while on a visit to Philadelphia on the 9th December following, in the twenty-third year of her age.....I transcribe a little obituary notice which was published in a Lancaster paper on the 11th December, and which was written by Mr. Buchanan.

Departed this Life on Thursday morning last, in the twenty-third year of her age, while on a visit to her friends in the city of Philadelphia, Miss Annie C. Coleman, daughter of Robert Coleman, Esq. of this city. It rarely falls to our lot to shed a tear over the mortal remains of one so much and so deservedly beloved as was the deceased. She was everything which the fondest parent or fondest friend could have wished her to be. Although she was young and beautiful and accomplished, and the smiles of fortune shone upon her, yet her native modesty and worth made her unconscious of her own attractions. Her heart was the seat of all the softer virtues which ennoble and dignify the character of woman. She has now gone to a world where, in the bosom of her God, she will be happy with congenial spirits. May the memory of her virtues be ever green in the hearts of her surviving friends. May her mild spirit which on earth still breathes peace and good will, be their guardian angel to preserve them from the faults to which she ever was a stranger.

"The spider's most attenuated thread
Is cord, is cable, to man's tender tie
Of earthly bliss–it breaks at every breeze."

In the course of Mr. Buchanan's long subsequent political career this incident in his early life was often alluded to in partisan newspapers and in that species of literature called "campaign documents," accompanied by many perversions and misrepresentations. These publications are each and all unworthy of notice. On one occasion, after he had retired to Wheatland, and when he had passed the age of seventy, he was shown by a friend a newspaper article misrepresenting as usual the details of this affair. He then said with deep emotion that there were papers and relics, which he had religiously preserved, then in a package in a place of deposit in the city of New York, which would explain the trivial origin of the separation. His executors found these papers inclosed and sealed separately from all others and with a direction upon them in his handwriting that they were to be destroyed without being read. They obeyed the injunction and burnt the package without breaking the seal. It happened, however, that the original of the letter addressed by Mr. Buchanan to the young lady's father before her funeral was not contained in this package. It was found in his private depositories at Wheatland, and it came there in consequence of the fact that it was returned by the father unread and unopened.

The following letter, written by Mr. Buchanan to the father of the young lady, is all that remains of written evidence to attest the depth of his attachment to her:

Lancaster, Pa., December, 10, 1819.

To Robert Coleman, Esq.—My Dear Sir:—You have lost a child—a dear, dear child. I have lost the only earthly object of my affections, without whom life now presents to me a dreary blank. My prospects are all cut off and I feel that my happiness will be buried with her in the grave. It is now no time for explanation, but the time will come when you will discover that she, as well as I, have been much abused. God forgive the authors of it. My feelings of resentment against them, whoever they may be, are buried in the dust. I have now one request to make, and, for the love of God and your dear departed daughter, whom I love infinitely more than any other human being could love, deny me not. Afford me the melancholy pleasure of seeing her body before its interment. I would not for the world be denied this request.

I might make another, but, from the misrepresentations which must have been made to you, I am almost afraid. I would like to follow her remains to the grave as a mourner. I would like to convince the world, and I hope yet to convince you, that she was dearer to me than life. I may sustain the shock of her death, but I feel that happiness has fled from me forever. The prayer which I make to God without ceasing is that I may yet be able to show my veneration for the memory of my dear departed saint by my respect and attachment for her surviving friends.

May heaven bless you and enable you to bear the shock with the foundation of a Christian. I am, forever, your sincere and grateful friend,

James Buchanan.

It is now known that the separation of the lovers originated in a misunderstanding on the part of the lady of a very small matter, exaggrated by giddy and indiscreet tongues, working on a peculiarly sensitive nature. Such a separation, the commonest of occurrences, would have ended in the ordinary course, in reconciliation, when the parties met, if death had not suddenly snatched away one of the sufferers and left the other to a life-long grief. But under the circumstances I feel bound to be governed by the spirit of Mr. Buchanan's written instruction to his executors and not to go into the details of a story which show that the whole occurrence was chargeable on the folly of others and not on either of the two whose interests were involved.

Among the few survivors of the circle to which this young lady belonged the remembrance of her sudden death is still fresh in aged hearts. The estrangement of the lovers was but one of those common occurrences that are perpetually verifying the saying, hackneyed by everlasting repetition, that "the course of true love never did run smooth." But it ran in this case pure and unbroken in the heart of the survivor through a long and varied life. It became a grief that could not be spoken of; to which only the most distant allusion could be made; a sacred, unceasing sorrow, buried deep in the breast of a man who was formed for domestic joys; hidden beneath manners that were most engaging, beneath strong social tendencies and a chivalrous, old-fashioned deference to women of all sges and all claims. His peculiar and reverential demeanor toward the sex, never varied by rank or station or individual attractions, was doubtless in a large d[illegible] by the tender memory of what he had found or fancied in her whom he had lost in his early days by such cruel fate. If her death had not prevented their marriage it is probable that a purely professional and domestic life would have filled up the measure alike of his happiness and ambition. It is certain that this occurrence prevented him from ever marrying and impelled him again into public life after he had once resolved to quit it. Soon after this catastrophe he was offered a nomination to a seat in Congress. He did not suppose that he could be elected and did not much desire to be. But he was strongly urged to accept the candidacy and finally consented, chiefly because he needed an innocent excitement that would sometimes distract him from the grief that was destined never to leave him. Great and uninterrupted, however, as was his political and social success, he lived and died a widowed and a childless man. Fortunately for him a sister's child, left an orphan at an early age, whom he educated with the wisest care, filled to him the place of a daughter as nearly and tenderly as such a relative could supply that want, adorning with womanly accomplishments and virtues the high public stations to which he was eventually called.—*From George Ticknor Curtis' "Life of James Buchanan."*

THE PRESENT STATE OF THE WORLD INDICATIVE OF THE LORD'S SPEEDY RETURN.

"Behold, I come quickly," was the last promise;" Even so come, Lord Jesus," the last prayer in Scripture. The glorious prospect of this quick ruturn was the constant joy of the apostles and early disciples of our Lord. Nor can anything be more marked than the contrast between our thoughts and theirs in reference to this important subject.

They were forever anticipating the time, and falling into error through their eager haste, for the coming kingdom; we are too prone to stave off the thought of it, as a thing distant and uncertain. They could not rest without an eager inquiry as to the times and seasons of his approach; we, on the other hand, are tempted to sit still in listless apathy, with the eye blinded to the facts of history, with the ear deaf to the voice of prophecy, and so regardless of the knowledge really given us by God.

They lived at the outset of the church's pilgrimage, with a distance of at least 1800 years between them and their joyous hope; and yet they most eagerly inquired, "When shall these things be?" We live on the very verge of its conclusion, with the great climax full in view; yet we go on as if the world were to last forever, steeped in apathy the most profound with reference alike to the event itself and to its times.

Some persons look for the universal conversion of the world before the present dispensation can be brought to a close. In other cases, the mind instinctively shelters itself behind the sameness and uniformity in the order of society. People think that the sun will rise to-morrow, for the simple reason that, day after day, it has risen hitherto with exact and unvarying punctuality. On the same principle, the continuance of the world's order deadens the expectation of a change. Society remains unaltered in its leading features; pleasure, trade, and politics retain their hold on the public mind; the father's interests engross the son; and the natural inference is, that things will continue to move on as heretofore, and that there is little either to be hoped or dreaded in the prophetic promise of the Lord's return.

Believers, therefore, should study well those portions of prophecy which describe the state of the world preparatory to that blessed event. All witnesses for Christ should be acquainted with the forerunners of his coming. Those who watch for him should know the signs of his appearing. It is therefore an important question,

In what condition will our Lord find

society at his coming? What will be the spirit of the age? and what its habits and occupations when Christ returns to reign?

1. There will be no stop to men's pleasures before the Advent. The pleasure hunters will be found pursuing their giddy course just as at present; they will not find their souls solemnized in anticipation of the great event; the nearness of the Advent will not suffice to bring on repentance. The great machinery of God's providence will move on without their perceiving it; the signal will be already given, the angelic hosts already on the wing, before there are any such startling appearances as shall suffice to arouse the mere pleasure-hunter from his dreams.

Our Lord teaches this in Matt. 24: 37-39—"As the days of Noe were, so shall also the coming of the Son of man be," etc. Noah's preaching was the only notice of the coming flood. The world pursued its own course until the very day that the rain began to fall. On the evening before, they were feasting joyously, perhaps scoffing at the toilsome labors of the man of God, and many doubtless laughing at the ark; when unexpectedly, without further notice, in the midst of their festivity, the storm gathered, the door was closed, and the unbelieving world overwhelmed in judgment. "So," saith the Lord, "shall be the coming of the Son of man."

2. Nor will there be any stop to business. The same passage from St. Matthew describes a state of active employment in the world,—"Then shall two be in the field: the one shall be taken and the other left. Two women shall be grinding at the mill; the one shall be taken and the other left." (24: 40, 41.) The men in the field and the woman at the mill represent society as engaged in their daily callings. Nor is this description confined to the unconverted only; it includes both characters. Of the two men in the field one shall be taken, i. e., caught up to be with Christ, as a believer; one shall be left, i. e., in the world, as an unbeliever; of the two women one shall be taken as a saint of God; one shall be left behind upon the earth. The word here rendered "taken" is the same as was employed by our Lord when he said, "I will come again and receive you unto myself;" and therefore all that are "taken" are chosen saints of God.

Believers, therefore, and unbelievers, will go out on that very morning to their business. The streets, as usual, will be full, the shops open, trade flourishing; the accountant will be found at his desk, the merchant in his counting-house, the tradesman in his shop, the judge on the bench, the lawyer at the bar, the statesman in his cabinet, and the children in the school. Nor will there be any check on their society. There will be the dinner party, and the empty frivolities of those who live in pleasure. Men will have their balls, operas, and theatres to the very last; they will dance on to the very morning of the resurrection. There will be no change in the habits of society, no alteration in the ordinary aspect of the world; we shall be living together in social life just as at present, with business cares and social duties; when suddenly—in a moment—in the twinkling of an eye—the whole shall be interrupted by one shrill blast of the trump of God.

3. There will be unprecedented wars and tribulation. We are taught by our Lord that the time of the end shall be one of peculiar distress. The tribulation of those days is described as the last event on earth before the Advent. In Luke, 7: 33, we read,—"Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it." This passage, like the former, refers to the time of the end, for in v. 30 we read of "the day when the Son of man is revealed;" and the words quoted show that the state of things will be of such a character as to involve the risk of martyrdom in the faithful confession of the truth.

But the words of Daniel are more explicit still: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake," etc. (Dan. 12: 1-4.) There can be no doubt as to the time here referred to; it is determined by four indisputable marks; the final deliverance of God's chosen people, the resurrection, the glory of the saints, and the title given to it, "the time of the end."—REV. EDWARD HOAR, Vicar of Tunbridge Wells etc.

FILIAL FEAR AND FILIAL BOLDNESS

It has been said of Christians that they fear always, yet are bold as lions; that they work out their salvation with fear and trembling, yet go with boldness to God and ask him for all things that they need. These paradoxical statements are justfied by the words of Paul where, after bidding his converted Hebrew brethren fear lest they should fail to gain the heavenly rest, he exhorts them to "come boldly unto the throne of grace."—Though fear is opposed to boldness, yet in Paul's judgment both qualities have their fitting place in Christian character. But is there anything more than a verbal paradox in this?

One has but to properly define these seemingly opposite terms and the paradox vanishes. It is not slavish fear "which hath torment" that Paul advised his brethren to cherish, but that filial fear which shrinks from tho possible loss of that faith on the retention of which the soul's ultimate rest with Christ in heaven depends. It is not the fear of guilt arising out of an unwashed conscience, but of the love which longs to see its Redeemer in the seat of his glory. There is nothing in it that does not harmonize with that boldness which approaches the throne of grace in a spirit of filial freedom, of affectionate confidence. This is not the boldness of irreverent pride, of thoughtless ignorance or dead formality, but the holy freedom of spiritual affections, the profoundly respectful consciousness of a gracious right to speak freely to the Father of spirits. Hence though fear and boldness are terms representing opposite, if not hostile, states of mind, yet when chastened by the influence of divine love they dwell together, beautifully harmonized, in the heart of every believer.

Come boldly unto the throne of grace. What a statling thought this is to a man who feels, with Paul, that his past sinful life ranks him with the chief of sinners and with brands plucked out of the burning by the hand of the Crucified One! That so vile a creature should enter the presence chamber of the Infinite and speak with boldness to the Holy Sovereign of the universe looks, when viewed abstractly, like unpardonable presumption. Pious Jews of ancient times appear to have had some such impression when they conceived of Jehovah as having a dual throne—one of judgment, the other of mercy. When the world's guilt demanded its condemnation He sat on the former and pronounced sentence. When its woes pleaded for mercy He removed to the latter and forgave the penitent. Thus thought the Jews. But the disciple of Christ, though the thought of freely approaching the Holy One startles him at first, soon percives that His permanent seat is the "throne of grace," the true propitiatory, the mercy seat; that His ineffable glory is veiled in the approachable glory of man's great High Priest clothed in his own humanity, and that the greatest pleasure of the divine administration is to dispense pardons to penitent souls, purifying grace to those who hunger and thirst for righteousness, and spiritual help to all who are bent on gaining the crown of eternal life. Standing in the light of this inspired conception, his wonder does not paralyze his powers or prevent his prayers. Rather it rises into the rapture of love and praise and moves him to draw near to the Father, to enter into the holiest by the blood of Jesus, in the full assurance of faith and having his heart sprinkled from an evil conscience. And this is the holy boldness commended by the apostle.

The desire of our heavenly Father to fortify timid souls against temptation, to fall back into slavish fear is made too evident to be justly questioned by his assurance that their sonship is not a mere name but a real, a positive relationship involving certain rights or privileges which are inalienable so long as filial trust is retained. "If children, then heirs; heirs of God, and joint heirs with Christ." What does this heirship import? Assuredly not what heirship implies in human life. Yet certainly something analogous to it. Among men the heir is one destined to be the legal possessor of another's property after the death of the testator. Thus understood it is utterly inapplicable to the relations of a child of God to his divine Father. What then can it signify? What, indeed, but that sonship secures to the believer, as his inheritance purchased by the Christ, all the grace, all the activities of infinite love necessary to his being made spiritually complete, and to his final glorification with Christ, his "joint heir," in the kingdom eternal, O, blessed inheritance! of which Peter says it is incrrruptible and undefiled, and that fadeth not away—reserved in heaven for the spiritually begotton sons of God.

This delightful sense of freedom in approaching the divine mercy seat springs from one's consciousness that one's relation to God is that of a son. It is not natural, cannot be felt by any man while in a state of alienation from God. But when one "receives the adoption of a son" through faith in Christ, God sends the Spirit of his Son into his heart whereby he is moved to cry, "Abba, Father." With that inspired cry filial sentiments and feelings spring into existence. God is seen and felt to be not only his Infinite and Almighty Lord, but also his affectionate Father to whom he may freely speak the desires of his aspiring soul in the language of implicit trust, of reverential love, of confidential affection. "No more a servant" or slave of sin as formerly, "but a son," he can approach the Father as a loving child approaches a tender human father, without fear of repulse, sure of being heard and of receiving whatever may be necessary to his peace and to his attainment of godlikeness. And this filial freedom in prayer is sustained by the intercessions of the Spirit himself, by whose influence it is begotten, as Paul teaches in this most wonderful passage:—"Likewise the Spirit helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit himself making intercession for us with groanings which cannot be uttered." Most truly, therefore, did Thomas Watson write, "Prayer is the key of Heaven; the Spirit helps faith to turn this key, and then it unlocks Heaven."

The knowledge of this incomparable heirship encourages filial boldness at the throne of grace. The blessings God's heir seeks are included in the privileges of his sonship. Christ has purchased them. Hence he whom the Holy Spirit moves to cry Abba, Father, can say with George Herbert:

"Of what an easy, quick access,
My blessed Lord art thou. How suddenly
May our requests thine ear invade!
. . . . . .

If I but lift mine eyes my suit is made;
Thou canst no more not hear than thou canst die."

—(*N. Chr. Advocate*)

Miscellany.

—*Indian Witness*:

It is astonishing how weak and resourceless even men of might become by allowing themselves to depend too much upon conventional methods. One of the ablest preachers we have ever known once stood before a crowded congregation in a strange place. His word was with power, and all over the house people were weeping under a sense of their sins. The pastor of the church objected to any of the special modern methods of proceeding, and the preacher gave up in utter helplessness. Not a soul was saved, not a single penitent found his way to Christ. Paul would have done better, and any well instructed preacher ought to have done better, but long dependence upon a mere method had unfitted even a master workman for a very simple emergency. We knew another man of experience and power who could not work in faith because the penitents were invited to come forward to the front row of seats, instead of having a separate bench for them, apart from the congregation. And others still who could not believe that the Holy Spirit would work, because the people did not rise and sing during the call for seekers. Another strange notion that has crept in among the Methodists in some places is that there cannot be a successful prayer meeting without what is called in singular phrase, "altar exercises." On every occasion people must be invited to go forward and kneel around the "altar," and in many cases it does not matter on what pretext they are urged to do so. As soon as a sufficient number take their places the meeting is regarded as a success, and special effort ceases. The result is that the practice of inviting seekers forward has to a great extent lost its meaning, as it certainly has its utility.

Some years ago a preacher of whom we have some knowledge had delivered his message to an ordinary congregation, and at the close asked any awakened person present to rise up. One man responded, and when the preacher went to him he was surprised and a little puzzled to hear him say that he had accepted Christ and found peace during the sermon. The story bore every mark of truthfulness, but the preacher had never before met with a similar case. He determined to watch closely and see what came of it, but very soon other similar cases occurred, and he was astonished at his own spiritual dulness in not having seen long before that this was God's plan, God's ordinary method, of saving sinners. From that time to the present hour the preacher in question has cherished an expectant faith that under his proclamation of the word the Holy Spiris would save men, and all the way along it has been according to his faith. Time has tested the quality of the work. Some of those thus saved have become Christians of marked stability and power. It does not follow that God will work through every one in precisely this way, but the thought cannot but suggest itself to any one who prayerfully weighs the facts, that the preaching of the word is not valued as it ought to be and not relied upon as it was a century ago. We would not decry or discourage the methods usually employed, but we do most earnestly protest against what we fear is a growing tendency to disparage the preached word of God.

TELEGRAPHIC NEWS.

Madrid, October 11th: Senor Herrera is forming a new Cabinet, uniting the Left party.

Paris, 11*th*: The Spanish Ambassador here has resigned.—M. de Lesseps has received an invitation to be present at the Lord Mayor's banquet at the Guild Hall on November 9th.

Copenhagen, 11*th*: The Czar and Czarina left here to-day for Russia.

London, 12*th*: Sir Evelyn Wood favours the withdrawal of the bulk of the British troos from Egypt.—The ship Simla, which left Bombay on the 11th of August, has been placed in quarantine at Dundee, in consequence of cholera having broken out on board.—News from the Cape states that unless Cetewayo surrenders to the British Resident, the British troops will morally support Usibepu by expelling Cetewayo from the Reserve territory.

Berlin, 12*th*: A German Commission has been sent to Egypt to study the different phases in connection witn the late cholera epidemic, after which the Commission will go te India.

Paris, 12*th*: A transport with 540 men and a quanity of war material sailed to-day for Tonquin.

London, 13*th*: News from the Cape states that the British Resident has sent a detachment of troops to escort Cetewayo to the British Residency, but that Cetewayo refused to quit the bush.—The Duke of Argyll has been created Knight of the Garter.—The *Pall Mall Gazette* publishes a paragraph stating that immediately on Sir Evelyn Wood's return to Egypt, three British regiments will be ordered home, and that the withdrawal of the remaining three will probably be decided at a Cabinet Council in November.

New York, 13*th*: The Washington Agricultural Bureau's monthly report estimates the cotton crop at 6,000,000 bales.

Madrid, 14*th*: A new Ministry has been formed by Senor Herrera.

Hongkong, 14*th*: A serious riot has occurred at Foochow, during which the French Consul interfered to restore order. Details of the event, however, are not yet to hand.—Placards have been posted in Hainan theatening death to the mandarins and Europeans.

Paris, 14*th*: M. Jules Ferry, speaking at Rouen and Havre, urged the Moderate Party to unite against the Irreconcilables in the severe struggle now impending.

Madrid, 14*th*: The new Spanish Ministry have resolved to drop the dispute with France in connection with King Alphouso's late reception in Paris.

St. Petersburg, 14*th*: News published here states that the Afghans have occupied Wakhan.

London, 15*th*: Marquis T'seng, replying to an address at Folkstone on Saturday, said that he still hoped that mutual concessions would lead to a peaceful settlement of the question between France and China.—News from the Cape states thtt the British Resident has gone to interview Cetewayo.—The Oriental Banking Corporation pays no dividend for the past half-year, but carries forward £30,000.

Paris, 15*th*: It is understood that the French Government have agreed to pay in indemnity of sixty thousand francs to Mr. Shaw, the missionary, and also to express regret at his imprisonment to the British Government.—Negotiations are now proceeding to determine the wording of the apology.

Cairo, 15*th*: The German Commission to inquire into the cause of the late cholera epidemic trace the origin to living organisms, and will now proceed to India to make further investigation.

London, 16*th*: It is reported from Tonquin that the Chinese troops are quitting the frontier.—Further details received in connection with the Foochow disturbance show that it was of an unimportant character.—General Norman has been appointed Governor of Jamaica.

Cairo, 16*th*: The German Cholera Commission starts for India next week.

Washington, 16: The Governor of Utah has reported to the United States Government that the Mormons are conspiring to nullify the anti-polygamy laws, and recommends that military should be employed to enforce respect for the law.

Athens, 16*th*: A shock of earthquake took place at Chios to-day, destroying many houses and injuring several people.—An earthquake causing great loss of life and property has occurred at Airvalii in Anatolia. Several other villages in Anatolia have also been destroyed, notably the village of Chesmeh. It is reported that one thousand people have been killed, and twenty thousand rendered homeless.

London, 17*th*: News from the Cape states that Cetewayo has voluntarily surrendered himself to the British Resident, and that he has arrived in Natal territory. A great Congress of Liberals is to be held at Leeds to-day, with the view of promoting extension of the franchise

London, 18*th*: The Fisheries Exhibition Commission awarded three gold medals to India. The Bombay Museum has been awarded one. Three silver medals have also been awarded to India. The Indian Commission gets one silver medal, the Ceylon Commission one, and the Government of Bengal one. Four bronze medals and one diploma have also been awarded to India. The Government of Madras has received one diploma.—It is reported that Ayoub Khan has received permission to go, and is going, to Bokhara.—The trial of O'Donnell, charged with the murder of Carey, is postponed until November.

PASSENGERS SAILED.

Per Str *Hispania*, 14, for Liverpool:

Mr R E Candy, Captain W W Whiteford, Mr J R Rich, Mrs Morris and child, Miss McKenzie, Mss McSweeney, and Mrs May and child.

Per P and Str *Lombardy*, 19:

For London—Mrs Colquhoun, Mrs Sconce, Mrs Cumming and child, Mr C Miller, Mr H McMaster, Mrs Hatchell, Mr Sidney Grant, Mr A C Campbell, and Mrs Lowry.

PASSENGERS ARRIVED.

Per Str *Manilla*, 13:

From Genoa—Mr R Vogel, Mr Rent, Mr Lutz, Mr Bultmann, Mr and Mrs Weber, Mr and Mrs Schoenkel, Mr Martin, Rev and Mrs Hardy, Mr Brandt Fritz, Mr F Lupi, Mr Schatble, Mr Limbaee, Mr Sohral, Mr Geo Forti, Capt C Smith, Mr and Mrs Henslowe, Mr R Lupi, Mr A Borovale, Mr and Mrs Dobbie, Mr Charles Grant and child, Rev and Mrs W Calderwood, Mr P B Smith, Mr and Mrs Breslauer, Hon Miss Dillon, and Capt W J Jones.

From Naples—Com G Gallin and family, and Mr D Angelis.

Per P and O Str *Nepaul*, 17:

From London—Mr S Redfern, Mrs Woods and 2 children, Major E H Steek, Mrs Fisher and infant, Miss Fisher, Mr C C Edwards, Mr A H Bauton, Miss Noice, Mr F R Buchanan, MP, Mr R P Bruce, MP, Miss Julia O'Brien, Mr Page, Mfss Quarrell, Mr and Mrs John Law, son and daughters, Mr W C Bowyer, Mr Footill and three children, Lieut J Phillips, Mrs Hall and child, Miss Hall, Miss Patterson, Miss B Mechan, Mr and Mrs Dossett, Mr F Hayes, Mr G Houghton, Mr Sanderson, Mr and Mrs Pritchard, Mr H Pritchard, Mrs and Miss Johnson, Mr A Wilson, Master Patterson, Mr W J Ball, Major and Mrs Needham, Mr Johnstone, Mr D Kirk, and Mr Charlton.

From Brindisi—Mr Malcolm, Mr Lebardier, Mr Frilder, Surg Major Gray, Mr and Mrs Frere, Surgeon W Brown, Mr J R Hart, Mr R McLaren, Miss Roe, Miss Miller, Mr T Anderson, Mr W Newton, Mr Elliott, Mr Herbert, Mr J B Lamborde, Surg Major Cullen, Mr and Mrs Grierson, Mr and Mrs Hall, Mr C Ellis, Rev Ferneaux, Miss G Young, Mr L Heash, Mr Geidt, Mr H Gibson, Major Morant, Mr Stuttz, Capt W Lock, Mr R Mulien, Major Skene, Mr H McConnell, Mr H Neurse, Mr A Millan, Mr and Mrs Cornwell, Surg Major Smith Mr L Griffiths, Mr C Brock, Mr W Wilkins, Mr Hanrik, Mr B Webster, Mr Reinhold, Mr Sommers, Major Whishe, Mr R Blair, and Dr J King.

From Venice—Mr W A Clark, Mr and Mrs H Lowe, Mr G W Hope, Mr R Hill, Mr E Speechley, Mr J Plowden, Mr J Fairlie, Lieut-Col and Mrs Vertue, Colonel Sir Baker Russell, Mr W Noesworthy, Mr Lieut C Brownlaw, and Mr McMeekin.

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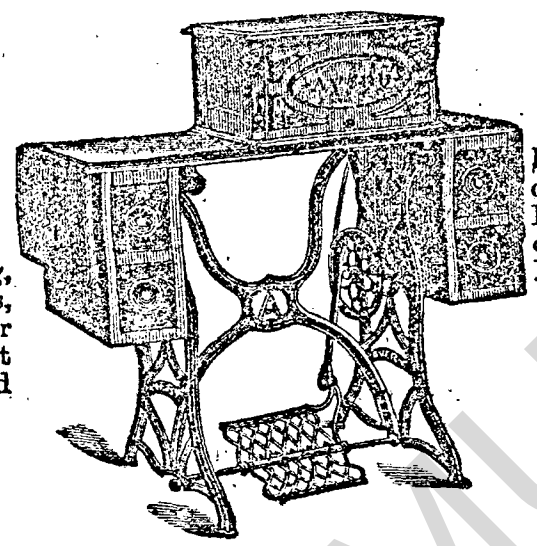

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